Tendency Compilation

Willem A. Nyland

Tendency Compilation

M824

Questioner: I have a question but I don't know if it's what everyone else thinks of. But I'm wondering if a habit and **tendency** is the same thing.

Mr. Nyland: Very often with a **tendency** you will know it. A habit many times you don't know it. A **tendency** is a characteristic, and it need not be a habit because it may not occur too often. A habit usually occurs so many times that it is outside of your mind, even; and it takes place as something that you're not conscious of, not even in the ordinary sense. A **tendency** very often you are conscious of, even if you are conscious in memory, and whenever one starts to think about oneself in what one really is, and what one has done, then one discovers the **tendencies** of oneself as a personality. The habits also can be brought to light if you really pay attention to them, but there are so many habits that we don't know, and we never, never realized we have them, until you go through quite a long period of wanting to consider it yourself. So, principally they are the same. They are only in gradation a little different.

M1304

Peter Heim: I feel that I don't know how to apply work to certain **tendencies** in myself I've known about for already several years, (certain things, I think, but I still figure out - - - -. It - - - -.)

Mr. Nyland: Well I think Peter, as long as you want to change them, they will never change. Whenever I discover a **tendency** that becomes manifest in a certain way of behavior and I then want to Wake up in order to eliminate that particular kind of source, I will pay much more attention to that what has caused it instead of becoming neutral to it. The real way of doing it is also the Acceptance of that what I now dislike and there has to be a separation between the thoughts about my behavior and the actuality of Working. And that one should never influence the

other and only to the extent that one will give the motivating power for wishing to Wake up. And it is tremendously difficult to Wake up for the sake of Waking up.

Because exactly the same way, as soon as I open my eyes in physical sleep and I am sufficiently alive, I will see already what is going to happen or what I should do during the day in exactly the same way that whenever I wish to Wake up in the sense of Gurdjieff, I already will associate it with the possibility of being an entirely different kind of a man. And to divorce oneself from that, and to allow, at certain times, one's ordinary mind to have a certain form of judgment of what it should be if I were actually Conscious, it's a different kind of process from that what I experience when I'm Awake for the sake of being Awake.

The more I stare on that what is a **tendency**, the more it becomes associated with me and even when I want to Wake up, I cannot help have the association come in and spoil it. The Acceptance of it, that is, that what I know that is a **tendency**, in the first place, I'm not responsible for it. That is, I don't have to have any guilty feeling. In my unconscious state, everything that I do unconsciously I will remain responsible for in the realm of unconsciousness. So it is not the elimination of responsibility for Earth. That remains. But as far as the possibility of going over into a different kind of a level, I am not responsible for what I am. But I become responsible when I wish to grow out of it from one level to the other, and then in utilizing that what I am to the best of my advantage for becoming Conscious.

And then there are two things. One is that I want to Wake up, because that represents for me a higher level of existence. And the second is that whatever I now wish to spend as an energy in my ordinary life, has to conform to that what is an idea of Consciousness or Conscious living for me. The first part, that I wish to Wake up for the sake of Waking up, I can have at certain times as an experience when I am entirely free from thoughts, or certain concepts, or as much free as I can be when I am relaxed emotionally and when I'm relaxed physically. And at such a time, I can then, in Waking up, accumulate data for myself which will help me to form the "I" or at least to make it grow.

The other side, that is the consideration of what is becoming to Man, is a very difficult one because I start to think that that what I now have as **tendencies** should not belong there. That is, if I have **tendencies** in an unconscious state, very

often I will say that what the **tendency** is, is not agreeable, that in the Conscious state, it should be eliminated. I have absolutely no reason for thinking that. I only say that since it is disagreeable or I say it is not right for me now or sometimes I say it is like an evil influence or that what is a vice, cannot exist in a Conscious state simply because now I criticize it for something that should not even exist in an unconscious state. And I carry that over. And there is absolutely no means in my mind to know what is really required in a Conscious state. And it might be quite possible that all the things that I now consider to my discredit are actually creditable in a Conscious state. I don't know.

I do know certain things about myself when I'm essentially much more alive than I am now and when I place the accent of my living more and more to that what is essential, and if possible much more to the center of myself. If in that kind of a state of living I have ideas of how I should behave as a Conscious man, it is much closer to the possibility of what I now will say, God wills of me, and then reveals to me in that state what it is actually to be Conscious or to really have a real Conscience. And this is a determination in which the particular difficulties of **tendencies** will gradually drop away because they are fed either from superficial forms of behavior or, if they are essential, it means that at such a time when they are essential and in a Conscious state, they will have to be redirected or at least be put under a certain form of control.

So when I start to consider in my ordinary mind when I am not trying to Wake up, but when I consider the facts which have come to my knowledge and are now stored in my memory which are of an absolute character, that is, something that I now know is a fact, which remains a fact and about which there is no argument at all, that then, in considering such facts, I have no further excuse to doubt the validity of that fact. And I have saved a great deal of energy already by not allowing any associations or any dislike or rationalization process to take place. And with that now, I start to think about that what is now already a little bit more absolute or a little bit more Conscious for me of how can I build on that what I have, a house that conforms to the foundation.

I can become aware of a foundation for my house, for that what I call a Conscious Man or some kind of an edifice in which the Conscious Man has to live. I can say it has to have the quality of an intellectual form whenever I consider the purity of intellectual reasoning. And it has to have warmth for me as expressed in

the form of an emotional state. And when the question comes up, “How will I build something that will belong to a Conscious Man and to a Man with Conscience?”, I start very hesitatingly in the beginning to try to see if such and such and such a thing will fit in that state. But it is exactly the same difficulty as if I say, “Here I am, as an ordinary man on Earth and now I wish to walk with God.” And what will He tell me? And to what extent will I be able, even, to understand, if He tells me anything? And will God actually deign it worthwhile enough for me to be addressed by Him? Or how am I free from that what might prevent God from actually seeing me?

And it is a long process to try to find out what is really becoming to man in a certain state when he is still unconscious, to utilize the energies for the purposes of wanting to grow up, and to build that what is much more essential for himself. One starts by the elimination of that what is already obvious and superficial and has no value whatsoever and you might say what can easily be sloughed off because it’s the outside of one’s particular skin and that has to be renewed every seven years in any event, and I really don’t care much about it.

If I want to find out what my **tendencies** are, they stay. They don’t belong to that outside skin. But if they are a little bit more essential, I have to learn to be Impartial to them. And this, of course, is difficult. And at the same time it’s the only way by understanding myself of having to be what I am, or am what I am now, as a result of different influences in the form of mechanicality, that the Acceptance is for me a logical one and no further surprise, and completely free from guilt or criticism.

The solution of that kind of a question is simply in the total Acceptance of oneself as one is. Total Acceptance in the religious sense means I do not know, I do not feel, I cannot act. Here I am. Not my will, but Thine.

Peter Heim: That’s something I feel I can experience when I am not in the state of the **tendency** - - - -.

Mr. Nyland: The others will also disappear if they are deeper rooted, Peter. It is only then a matter of time. If the attitude is like this, which I now describe, everything will gradually disappear in the presence of such a statement. And I keep

on repeating it, and I keep on testing constantly that what I am doing for which sake? For my sake or the sake of Eternity?

It's extremely difficult to get rid of some **tendencies** when they are so tightly bound to oneself. And before one dares to say I give myself up and (tired of it) and I'm willing to die for that kind of a principle. If I don't lose my life, I will not find it, and there is no other way out. Because I have a life now that I am attached to, and unless I am willing and dare to give it up, like I will when I die, if I now willingly die, die to that what I still call life, and then I will find my Life in reality where it really belongs. And that kind of Life will not have **tendencies**.

The forms in which it will grow, the forms of an emotional state are not at all like a difference between that what is right and wrong. Everything in a Conscious state and in a Conscientious state is only judged by the possibility for growth. And when the evolution can take place, everything that is an obstacle to that evolution becomes evil. And judging it from the stand point of an emotional quality, it is that what I wish at that time to continue to exist even if I cannot put any words on that what is now affecting me. And a constant striving, the ability to be able to do without words, to do without material forms as we now know them, and to be able to live in a realm of an expression that I now can only compare with the state of lightness as a state in which my feeling only operates without having to be expressed in any material form so that that what comes closest to me is exactly this religiousness in which that what I am is taken up for the sake of wishing to be united with that what I consider to live or to be on a higher state.

But in reality, in thinking about it and to try to understand what is really meant, I also know that that what I now talk about reaches closer and closer to that what I call Infinity for myself, and that the real solution of Infinity is the realization of that what is now existing in an endless way.

You see, in that sense, if I can realize, that is actually experience, the existence of God at this moment, for me all problems are solved. And they will remain solved as long as such a moment remains in existence. When I fall back, I am of course in ordinary life with all of the **tendencies** and the characteristics of my personality. But by yielding devotedly to that what is God and wishing God to exist in Infinity, I will eliminate all forms that I now represent in any kind of a finiteness. **Tendencies** belong to a certain finiteness of a certain kind belonging

again to the manifestation of the material body. And then if I can have the thought free from that and the feeling free from that manifestation, the **tendency** will dry up.

M1406 part 1

Questioner: You just mentioned about linking physical work up with Work, and I'd like you to say something more about that.

Mr. Nyland: Physical Work will require a certain presence of you with others when they Work in a group. It does require perhaps dexterity if you have it, and it may require a certain wish on your own part to acquire something else that you don't have. Whenever a person becomes interested in physical work, he becomes concentrated in what he is doing. In that sense he becomes even more unconscious. And his particular **tendencies** come out a little bit more, the more he is interested in what he is supposed to do. As a result when he has to work with someone else he might become a little more critical because he notices in someone else certain things that he himself perhaps could do better or maybe doesn't even understand for which he has a certain judgement based on a half-hearted opinion, or probably not knowing enough.

If one works together with people and having a aim let's say in building a house, or making a chair, or in digging a ditch, and one is interested in doing it the best way one knows how, and someone else does a stupid thing, you are liable to criticize him. It takes quite a bit of attempt on one's own part to accept the other person as he is and perhaps understand why he is that way instead of going over into criticizing him, thinking that you perhaps know it better. The difficulty in this kind of Work as a group is that one has to apply the same principle which one has to apply to Work on oneself. The requirement there as you know is that I become Impartial. That is, that I will accept the way I am for whatever it is, and not criticize myself. In Working in a group it is extended. Not to criticize others but to accept them for whatever they are. Under the assumption that they are doing their best or even that they try to make an attempt every once in awhile to be Awake.

Whatever the result is for oneself, one keeps it to oneself. One is not entitled in a group to tell others how to Wake up. The only way by which you can teach them, if that is the aim, or that is what you wish, is by your own manifestations. And if that can be understood by someone else it can be beneficial to him. No one has a right to say, "You stupid fool, you make a mistake because you are so asleep". I'm afraid that in saying it, you are much more asleep than he is. Working in a group is a very difficult thing. And it does require on the part of a person much more self-containment and much more control than otherwise he would have when he is by himself.

But the fact that one works together on something that is an aim that is outside of one, makes it quite different from a relationship that one has in a conversation with another person. The relationship in a conversation when you want to communicate something to someone else has to do with the brain or the feeling of the other person, and it is much more direct. Working physically in a group for a certain project, projects your attention towards something that is outside where you then meet the attention of the other person who is working on the same thing, and it changes the conditions completely.

M1406 part 2

Questioner: Last Sunday I was working at the Barn. I was working with another person on a project which was somewhat similar to what I had done alone several months before in February. I started out the project with an interest both in the project and in Work on myself. I did try to observe myself through the course of four or five hours. I noticed that my interest, both in Observing myself and the project, greatly diminished and what seemed to happen was this; because the other person had more skill and experience in doing this, he began to take the lead, more and more as the floor walker, Bob would come around and supervise, I found Bob more and more talking to this other person and as a consequence I become very sleepy, disinterested, began yawning, and finally at the time of lunch I just had to stop, had to take a break after lunch and then come back to the job.

After the event, I began to think why did all this happen? Here a few months before I was interested, this time just the opposite. And the sort of pattern that started to come out, or reasons, as I began to analyze this were that if I can Work by myself or if I do a job in which I'm in charge, I'm interested. If I have to, in effect, take orders from someone else, or am in the presence of someone else, who knows more about it, and I don't like it. The question is - to what extent first of all I supply this type of analysis - I think I have found an old pattern - but I think that this is, of course, subjective, that is what I'm doing, I don't say this is absolute knowledge about myself - secondly in the future should I try to put myself in more situations like this in which I am working with someone who knows more than me and in effect learn and take orders from this other person, or should I try to work by myself, and so forth?

Mr. Nyland: You know, Tom, whenever a question of this kind comes up, there is only one answer: What is the value of any kind of an experience for me to be able to Work? Because if that becomes the aim of one, then you will look at all kinds of experiences as something that can be conducive to Work, or not. And that what I consider a wise or a good expenditure of energy has to do with giving me the possibilities of Work - or at least to try to make and attempt, an effort - or I say that it is not right for me from the standpoint of Objectivity, it would be considered even evil when the conditions are such that they tie me down completely so there is no wish to even think about Work.

So if that is the measure, then I would say that this kind of an experience prevented me because of all kind of little bits of personality traits which have to do perhaps with a little vanity, not wanting to have someone else be played, not to receive the attention that you would like to receive, that you're a little hurt in your pride, and whatever it may be, it's immaterial because it's simply a description of how a person happens to be.

Now if you want to change it and you now put yourself let's say under the management of someone else and you tell them: Now, this time I won't be jealous. I will do this and that because so and so tells me and so forth. The question is always: will this give you more opportunity to Work? From the standpoint of being Objective, it doesn't really matter very much. From the standpoint of Earth, it matters a great deal. Because it gives you a bad feeling when someone steps on you or doesn't recognize you. And it would be joyful if they did. Again, from the

standpoint of Earth it remains unconscious. And from the standpoint of Earth it is valuable one way or the other, either in developing one's personality. But the question of Objectivity has nothing to do anymore with the development of personality.

If I accept that what is, it is sufficient to fulfill the conditions of Work. It doesn't matter if the personality is now better or worse. As long as it exists and can remind me, and in that reminding will have a chance to build an 'I', if the emphasis is on the wish for the 'I' to exist and then afterwards to help me in order to change the personality, I can take the personality for whatever it is, under whatever condition, provided it becomes the object of my Observation. You see. So I don't apply ordinary rules for it. I simply say, "Well, so what? If I change and I work a little differently, and I'm very nice and so forth, if I still remain unconscious, I'm still unconscious". And it has no particular value than only if I say that if I change the conditions and then I will have more opportunity to Observe myself, or if I change the conditions and associate with it the wish that I want to utilize it for Work, then of course it becomes valuable.

But I'm afraid if I'm attached to a certain condition which I don't like, and I change it, I won't want then to be liked, as it were, I become as much identified with the new state as I was with the old. I don't want to say that that is a necessity, because if I do change, the change already may remind me at certain times when I go against the **tendencies** of my personality, but very soon I think that wears off also.

Questioner: Of course here, Mr. Nyland, the thing that - ah - at what point though do I say I've collected enough data about this particular **tendency**, and do I then feel justified to try to go against -

Mr. Nyland: No, it is quite right that you collect data and then afterwards you say, I have now enough. I know how I am in such and such a case. This is my personality. This is the way I now think about myself. I recall experiences. And all of that is of course an unconscious deliberation of that and that and so forth. Now I say, "I would like not to have such **tendencies**", which may be the particular reason that maybe you think that they are in the way of Work or that they are too identifiable, that it is something that actually prevents you, that you say, "I want to get rid of them". All of this, I think, one considers afterward when there is no

further question that that is the case, and that there is no way of changing one's opinion, so no rationalization anymore about it, it stands as a fact now and you will accept it, that then in recalling it, you can start to make a plan of how to avoid it in the future.

I don't think you can apply it by immediately saying, "I negate it". Because that requires again the same kind of an identification. But if I take my **tendencies** as they are and I know them, and I know when they are coming, and I go into it gradually, when it is not sufficiently strong to be a hundred percent identified, I will have a chance to use them to be Awake a little bit. And that is the approach. It doesn't mean that I will be successful. Because when it is a pretty strong **tendency** it is there almost immediately. And that is that whatever is my feeling in the beginning that it might come, is rather too short to make any preparation. And again I fall into that same kind of a temptation afterwards. I consider, I said, "Now I did it again". And it was stupid and I didn't want it. And again you make up your mind that next time you will create the opportunity so that you have a control. Then when you wish to have that experience happen to you, something is in you also able to stop it at a certain time. And then it goes in the direction of Work.

You see you introduce then, control, instead of having mechanicality. You might say its an indirect way. But it doesn't help if one is engaged in it emotionally and the emotion is now attached to something else, it still is identification. I'm only saying this because I believe it's the easiest way. I think there is a possibility that if one has actually an identification that at a certain time during such an identification, having thought about it beforehand, there is a possibility of receiving a certain shock or an insight at the moment, catching yourself, saying, "There, I am again". At that moment it is possible that I Wake up. But it will only be very short. It will be a realization to some extent you can say, "Any amount of Objectivity will be the addition to the building of something else". But it is so small.

And I really do believe it is necessary to utilize one's time and energy in the best way one can. And from that standpoint one is not satisfied with just a short moment of Objectivity. One wants to have much more of a quantity even if the total amount is not the maximum that sometimes I can experience. It's very difficult to know how to improve oneself. Because there are undoubtedly **tendencies** that are in the way of the wish to Work. And whenever the **tendency**

has to do with an attachment to oneself, it is extremely difficult to look at oneself Objectively, because there is nothing that will take the place. And you are not going to give it up unless there is something that will take the place of it. So anyone who is really very self centered or who has **tendencies** of liking oneself or is vain or self-glorious or whatever it may be - proud - whatever it is that one calls a certain bad **tendency** when it is in excess that those people have much more difficulty that those who are almost by nature a little bit more free.

Certain things in **tendencies** are quite definitely pretty bad for Work. And other **tendencies** are helpful. And if one wishes to Work, one does not start with the **tendencies** that are too strong. So from that standpoint it's not useful. Because it is too difficult. And again, I say so may times, "Why start Work in conditions where it is already so difficult?" If I'm interested in the application of Work and the acquisition of a dexterity, I cannot be foolish. It is so small and it is so delicate, and it so difficult, and it still has to grow. I cannot expose it to conditions that will kill it immediately. You know it is all right when it is a full-grown oak tree. It can withstand the wind and the storms and so forth. But when it's a little bit of a seedling, and that is what the little 'I' is in the beginning, it is a little bit of a beginning of an objective flower.

Questioner: I was very surprised. I was doing the same type of thing that I was doing once before but there was only one other variable in it - in the other person -

Mr. Nyland: That is where you become involved, don't you see? The identification is fairly easy when you're by yourself, partly because you don't know it. One is not very sharp about oneself. But when there is someone else, certain things come out that you see and the other person sees, you are quite different in the presence of another person. And therefore the **tendency** will come out a little easier and become obvious. For yourself in thinking and feeling as you are by yourself, you're not really attacked in any way.

Questioner: Yeah but this was part of my whole thinking - because we do live in life and we don't really do our ordinary jobs by ourselves we do have to work with other people. You know it does seem to be somewhat important to be able to work with other - - -

Mr. Nyland: Of course it is. So it is higher mathematics. Sure. It's very important that I know calculus. But you see I don't start that way. I start with A and B. I don't even take A plus B squared. And let alone the roots and all the different powers. I don't start to solve an equation with five unknowns. But of course that is the ultimate aim. To become really a universal mathematician.

M1420

In connection with what I listened to last Tuesday, maybe I'll talk about it next Tuesday a little. There was too much, much too much discussion on the question of **tendency**. There was too much theoretical consideration about what to do at what time, and if the energies available for this and that and so forth came to a certain point, and then could or could not be used. My opinion about this, that your talking is simply that you're talking nonsense. It's absolutely ridiculous to go too far into a detailed question about what actually is taking place of energies you cannot control, which you do not know where they go; you don't know where they come from. You have absolutely no idea what takes place in your brain than only yon can judge by the thoughts that happen to appear.

And that the whole problem of the **tendencies** of oneself logically belongs to ordinary life in the first place, because that is where we discover the **tendencies**, the characteristics of oneself: how a personality manifests. And then of course, for the sake of society, or for the sake of oneself, or a certain form of self-respect, that one starts to change, to the best of one's ability. and whatever force one has into something that you believe is better in order to live with other people.

That is a **tendency** you discover that you have, for instance, in a company that you talk too much and you know it is not right and you shouldn't. Your **tendency** is to wish to mingle with other people's conversations. And then you say, I don't want to do that any more because, really, the people don't like it or I myself don't like it, and you try to stop it. Your **tendencies** may be when you see food that you. overeat because it's so nice and lovely,

Tendencies can, of course, be at three different levels, and a few remarks were made which were quite correct. But some of the things were so utterly

confusing, and particularly to those who don't know enough about Work. Leave energies out of the whole business. A person is what he is - simple, or a little complicated - with many thoughts and feelings, all of them appearing at certain times in their minds. Some of them arc given attention to, some are translated to an activity, something is not done to some, although they cry for it. Some are lost in the shuffle and you remember them only afterwards.

This is the state of a person when he is in ordinary life in whatever he is doing. And then there is a thought and a feeling, perhaps something that you do remember: would it be good if I now could Wake up? And then you Wake up, if you have that wish. If there is enough of a wish in you to Wake up for one moment maybe, or to continue as much as you can as long as there is that kind of energy. But you're not going to divide the energy, because you don't know where the energy is in the first place.

In the second place, if there is energy you probably have to convert it, because it has to be in a certain state in which you can use it for a purpose which is not of this Earth. And I have said many times, it is a question of pragmatism. You find out what you can do, and you also find out what you cannot do, and that's all. And when you cannot do it, you don't theorize. You just let it go and say, that's me. I cannot do it—finished, or you say I cannot do it, but I do. Then you make an attempt. These are the states in which one is and no description is necessary at all. You just do or you don't. This is for a long time the advice for Work.

A little bit of that kind of a theory of trying this and that, think about it, it's marvelous. Try to connect all kinds of psychology that you do know, and analysis, and all the different statements you've read in different books, and particularly the mystics who don't know what they are talking about anyhow. So it fits in very well in your own confused state. Just try to be simple about what do I wish. If I'm satisfied I never will Work. If I'm dissatisfied I will try. And then I will honestly try, and then I can at times really make an attempt and at times it comes out that there is something a little bit more Conscious.

These are still states for a long time. Don't confuse it with your wish, which is the father of the thought that you could become a Conscious person. A long way on this Earth has to be travelled in the midst of all kinds of other confusions created by other people, in which you try to find a certain road which is not

indicated at all. And the signs, whenever they are there, point in different ways. And you can not read them when the signs are there, because it's still too much abracadabra.

You understand what I mean? You know what is the joy of being able to do physical work is really that you can get during such a time when you Work an idea that you Work with a capital W. That that what you set in motion with your physical body will serve at times as a substitute to give you encouragement. And it will create every once in awhile an impression as if there is some Consciousness. And I say it is quite right because it establishes for you at such a time the possibility of a momentum and you can use it in order to be carried by it. After some time you'll discriminate more and more. You will find out many times how often you have thought it was Work and it wasn't. And it's quite right. It takes a long time to undo the folds in which you are wrapped up, or to cut the threads which keep you to Mother Earth, strings of her apron which tie you down.

Five minutes, this time, of relaxation. I wish you would actually relax. I wish that you would sit somewhere, if possible do the draining exercise and relax your body. If you wish you can walk, you can bend over, you can do what we do sometimes in movements. But pay attention during these five minutes to your body, so as to bring it again and again in good shape and to digest that which you may have eaten. And I hope that what you ate was not too much. If it is digested well enough you will be quite strong this afternoon. Don't be lazy this afternoon; just keep at it. There's only one Sunday in the week. It's really not asking too much of your body to be, during such a day, your servant under the influence of whatever your Consciousness will allow you.

M1421

And my hands are always crooked and never in the right way to know how to stir - left or right, against the grain or with it, against the current - to eliminate the boiling points almost, I would say, that what comes to the surface and stir it quickly so that you keep it, that the temperature of boiling without allowing it to settle too soon. All the sediments in oneself, the crystallizations, all the needs for

liquidity - the need sometimes that the flavor becomes of a different quality like a vapor and then goes over into another kind of existence.

Your flavor is your Soul. That what you brew can become your Kesdjanian body. But it has to be heated enough. And it has to be worked at. And the day of pouring. Even that poured out - again that is this distillation process - to pour off what belongs to Earth and leave it, leave it, it's the dross. When you have a metal and an ore and you melt it in order to purify it. When you have a substance and you distill it, when you get a fraction — and a fraction is a little bit more pure because you can divide it by boiling points - and you take that fraction and again you boil it up and again you extend the boiling point a little bit - because there are different substances in it - and that what boils over first is too volatile for you. But that what there is left may be too heavy and that what is in between may be useful.

Life is a constant distillation of oneself of that what are your t**endencies** with which you Work, with which you now become familiar by saying this is what I am; and what I now am, that is what I now use. And then I change it, and I say still remain Awake to that what is now changed because the existence is still there. The **tendency** and the little different form and the little bit of another kind of a channel because I think sometimes it's better not to speak too much. And sometimes not to smoke. And sometimes not to eat. And sometimes not to sleep so long. And that kind of a **tendency** I overcome and I feel proud because I'm such a good man. And I know how I give to this and that, and why don't people love me? Because I'm so good.

Your private kitchen - close the door. Don't talk too much about what you already know and what other people know. Keep it to yourself to the extent that you can, and only communicate that what is truthful as a baked bread. But don't talk too much about how you knead it. The kneading of your bread is your own affair. And that what you put in it is your own affair. And that what you, as elixir of your Life, put in it in order to make the bread tasty - that is still your affair. You can, when it is finished a little, and it has a lovely crust, you can then invite some people.

M1525

When one says habits and not habits, and so forth, don't forget why. Only one reason. Freedom. From habits. And I use the habits in order to become free when then I use the habits to remain Objective. I've said several times, "When I find out the real motivating force of myself, and I call it the 'Chief Feature' of myself, a chief t**endency**, a chief trait of my character, not something that is evil, it is not a fault of mine, it is something that happens to be me as a chief motivating force." When I once know it, because its tremendous energy that is contained in it, it becomes such a force for good for me that I can use it, and I use then Chief Feature in order to remain awake, since I know what is meant by that feature. It is as if the totality of my personality is bound up in one point, and I call that my central point of my life as form in this personality.

That's why I am reminded when it is concentrated in something that I call "chief" - that is, par excellence, of that what is the reality of myself as well as I can understand it, in an unconscious state. Then it is a useful tool. So, find out about your habits. Never mind if you go from one to the other. It doesn't matter, provided "I" is there. When "I" is not there, forget it. If one Works, and does this and that, and there is no "I", forget it. Because it's no use. It belongs to ordinary life. I must make an attempt to Wake up. Something in me must be Awake. When I keep on saying, "I'm awake, I'm awake," it's a mistake. I must not say that in the beginning I must say, "I" wishes to be Awake." The rest remains in darkness. The rest remains unconscious. It is far better to say "I" and "it". And then when I talk about "it" walking, "it walks", "it" eats, "it talks", then at least I have a distinction. And there should be sometime a rule or sometime a real task for a person for one week to way "it" instead of "I"· That would drive it home.

M1527

There is another thing I would like to mention. Primarily, work here is physical. We spoil it a little bit every once in awhile, even when I talk or when I play. Still I believe that at times it is necessary to be reminded of Work. Because you get caught up, and you get caught in this as a trap. And sometimes it is because you want to do it right, and you forget. And this constant fight about

unconsciousness and trying to become a man, trying to understand the meaning of life. It is terribly difficult. But that is, I call it, a pragmatic condition of life on Earth. And that is what we have to work with. And that is our personality. And that we cannot help. We are what we are because of the past and whatever has influenced us. And there we are, different idiosyncratic types with all kinds of Chief Features, different **tendencies** and characteristics, all the different things that every one of us, personally, has to see and perhaps then is able to overcome if he wants to Work, or if he believes that that what he is in as a personality on Earth, is not as yet ready to become an Individuality in Heaven.

M1529 part 1

Bill: I was looking over my Work attempts this morning, and why I was in Work, why some of the things you said last night to write down. And when I review it, I realize that, in experience, an Awareness is not as clear now as it was months ago, or a year or so ago. I don't remember as clearly experiences of Awareness. It's more mixed with states or something, you know, with what I am, with the process of being in a group, or answering questions, or—

Mr. Nyland: There are two ways of looking at the clearness, you know. The clearness may be the intensity—and the clearness may be encompassing a larger surface. Both would make it less clear, when it is less deep, a little bit trouble or turbid. And when it includes more, it also becomes less clear, because the same amount is divided over a larger surface. I think it is the last. I think that you see much more. And that originally you saw only one or two little things of yourself, and it was fairly easy because—

Bill: It didn't have to do so much with—

Mr. Nyland: That's right.

Bill: —what I am as a person.

Mr. Nyland: It was much more concentrated.

Bill1 Yeah.

Mr. Nyland: —and you were less deviated, less influenced by the rest. Now you know a hell of a lot more of yourself as well as of other people. Don't change it.

Bill: I wondered if it's because I don't make the right kind of attempts—

Mr. Nyland: I don't think so.

Bill: —or what.

Mr. Nyland: No, I think the desire is there. That one cannot always follow the desire depends a great deal, of course, on how much energy there is available. If one comes to oneself and you look at what is actually the intensity of the wish, the wish is there and there is a definite realization of the necessity. But you may not be able to apply it because the energy has gone into a variety of different directions of ordinary life. And because of that you cannot marshall all your energy in focusing into something that really is important. For that reason you have to find out more and more what are the motivating factors of yourself, so that out of the multiplicity of yourself as a personality, you find more and more what is a fundamental **tendency**.

Bill: That you talked about as Chief Feature?

Mr. Nyland: Well, it is not Chief Feature yet. But it's eliminating certain things that are only superficial which come from something a little deeper. And the little deeper one goes, the more chance there is to connecting certain things when you get away from the surface; they get closer together. So it doesn't matter anymore what my particular attitude may be to one person or another. (It may be) the same **tendency** coming from a much more essential part of myself. And in that way, I gain self-knowledge of that what is more centrally located, and the problem becomes really easier because I see that what I am essentially comes out in a variety of different forms.

You see, you can have the same type of a person, it doesn't make any difference if he happens to be a banker or a farmer: to the outside world he is different. To the inside he may be, let's say, Cancer. You see what I mean by that. I try to find out what is really the motivating force that compels me to act. And then, in the beginning, I am satisfied with having just the activity or the manifestation. But when I start to think, what is it really that has caused it? I have to go much deeper because that what makes me behave in a certain way may have been an influence that I got ten years ago. Somehow or other, someone made a remark about certain things which then was lodged in me and still causes me to behave in a certain way. If you do that, you will see that you can clarify it much more than before, because in trying to concentrate on something that is a little bit closer to you, and when the things come together, that in itself will already increase the

intensity. And the fact that I want to consider that and not to let it go until I finally find a solution, will clarify it tremendously. The turbidity is caused by the variety of possibilities as manifestation. All right? Yah, I think it will help.

Bill: That's troubled me from time to time. I thought about—

Mr. Nyland: It will help. So don't worry (your head about it) and don't change it. It's quite all right.

M1529 part 2

You are with yourself the whole day and the circumstances change. And then you change because you react towards them. And that is something that involves then whatever you are, how you will change; because it depends when you are reacting to something from the outside, you react towards that with your material. And whatever that is, that is then stored away in you, and you can say, that's my personality, and relations with people with whom you have had dealings before, or situations that you know and you remember, always there will be in your mind some kind of an association with it which makes - or helps, in any event - to make up your activity. So, I think there is no particular difficulty about the variety of conditions under which you happen to live.

But you are constantly with yourself, and in that kind of a behavior, and you look at yourself in retrospect at the end of the day, you see how you have behaved. And certain things were quite all right, and other things were a little disagreeable for you, and other things again you felt that you should have been different, although you may not have been able to - at least you would have hoped you could have been different. And whatever it is, at the end of the day, if you look Impartially, as much as you can Impartially, about that what has happened, you can get a picture of yourself.

And it may not be made up of liking yourself, or trying to excuse it, or rationalize in certain ways. I'm quite certain that you have a picture of how you behaved during that day, as you went from one thing to another, conversations you had, the way you spent your time. And out of that you distill certain things and - that is probably a characteristic of mine - or - I have that kind of **tendency** and I

saw today, again, that I was that way. I may have been too quick in answering; or I may have been too slow; or I may have been hunting for certain words that I wanted to find and didn't find them; or I was angry because so-and-so had an expression on his face and I didn't like that; or I made a remark about the snow and I almost slipped - and whatever it may be.

There is such a variety of different things that I encounter in the day that when at the end of the day I look at it, I say - well now maybe there is a possibility of improving, or at least changing - and then you make the task the evening before. Don't trust to anything else - to luck, or that the sunshine will tell you, or that somehow or other you will receive a letter which puts you on a different kind of a road. You have to remain in charge, as it were. And that's why I say, I don't think that it's so difficult to find a certain task, particularly when it is something you want to go against, or whenever you see a trait of yourself which you feel you ought to change. Maybe you can change it, or at least you can make attempts. And if you have forgotten, at the end of the day, all the variety of different attitudes you might have had, I would make a list, even during the day, so at the end of the day, you can recall what you were.

You see, to some extent, this whole business of trying to Work on oneself is to acquire self-knowledge. And that is why one calls the level where we try to reach Self-consciousness - it is a knowledge of one's Self. But it is the kind of a knowledge that I want to make sure that it is the truthful knowledge, and that it's not going to be shaken in the next couple of years, but that once and for all I know what I am. And for that reason we say I would like to know, by means of certain facts which are more truthful or absolute, that then I will know that is it, and that is what I am. Now if I want to have self-knowledge, I want to find out how this what I call my personality behaves during the day in activities in which I'm engaged. And I can see that that what I'm doing is a result of two forces, or two influences, and sometimes three influences. And one, of course, it's obvious: that what I think, I act on. What I feel, many times I already express it when I have the feeling. And that whatever my body seems to want by itself, without any thoughts or without any feelings, is the third possibility of a behavior form.

Try to see yourself in mannerisms. See what you are in language using clichés. See how your reaction is to certain people, always in the same way. Or the kind of thoughts you get when you do the same kind of thing as you did yesterday.

And to what extent then you know that you behave - let's call it mechanically, but at least interesting to find out what you are - and out of that kind of a self-study, at the end of the day you select certain things that you will want to tackle the following day. And that is a task. It becomes very simple.

You know what I mean? You don't need anyone to tell you what would be, in this sense, good for you, good to overcome.

M1537

In a terminology sometimes Ouspensky uses, man number one, two, three, and up to seven, Gurdjieff seldom used them, but sometimes they are quite nice to indicate what is the different kind of a type of a man. And when I say man number four I definitely mean not a man number one, two, and three. By that I simply mean a man who has pronounced **tendencies** physically, so called feelingly, and mentally. That is a man as we know them, we call them a personality. That is a human being, as he lives on earth.

Man number four is a little different. There is something in that man. He does not accept immediately the condition as it is for whatever it is without questioning. He is a black sheep. He is not one of the herd. He starts to have dreams. He wakes up once in a while accidentally. He knows that there is something else.

M1546

Bill Clift: It was a question Tuesday, Tuesday night, what—
Mr. Nyland: What do I do when I don't have a wish to Work? Wasn't that the question?
Bill: No, no I don't think so.
Mr. Nyland: No, what was it?
Bill: It was about change. Changing.
Mr. Nyland: Ah, do I change when I Observe myself?

Bill: Yes, and when first in Work, how does—how does change of your personality, how can that enter into it? People were asking—

Mr. Nyland: Changing of the personality into something else?

Bill: Yes, that was (the question).

Mr. Nyland: As a result of Work?

Bill: As a result of seeing more about themselves.

Mr. Nyland: Yah.

Bill: Robert Provasoli, several other people asked that question.

Mr. Nyland: He's not here.

Bill: No.

Mr. Nyland: How was it answered?

Bill: It was answered to—by several people, to leave—leave that so far as a connection to Work, as a subject, and not to connect that to Work, at first. That you always have that kind of a wish to do that anyway, so you probably will. But not connect it to trying to Observe yourself or Wake up.

Mr. Nyland: But why would they want to know about it? Would it be helpful to them if they changed and they saw the change in themselves as improvement? Would that be an added incentive to want to Work?

Bill: I think they saw changes already. One—one person did, in his attitude, in his different attitudes towards the things around him, towards the things that used to have an effect on him.

Mr. Nyland: Of course the change is when you see more, there is a change in outlook. And if you see certain things of yourself which you have always interpreted in a little different way, it might cause a change in oneself of seeing certain things perhaps that are not right and then you want to change it for that reason. But it's a question: Are they dependent on seeing such changes in order to continue to Work? Or, even if they cannot explain the change, will they continue? Or is it just kind of a rhetorical question?

I Work and I now see certain things I didn't see before, or perhaps I am changing in my attitudes, and because of that, as a result of Work, is it right? Or is it wrong? Should I? Or does it prevent me from remaining Observant because of the change? All kind of angles you can go, you know. Yah?

Bill: This is the way I understood his question. He said that he became aware of things in himself that he didn't know about before he Worked, and that he

thought about them. They were in front of him when he did try to Work. Then he would not be Impartial to the way that he was.

Mr. Nyland: Well, of course the difficulty is always, that whatever you see, that you become Impartial. If it is something that is already a habit, you already have dismissed it from your mind, many times from your feeling. Because it's a habit, it's almost unconscious, in the real sense of the word, not even using your ordinary mind. So then when it is brought to your attention, as it were, you see it again, and it has changed then from a habit into a non-habitual form of behavior. You're not familiar with it. And probably you were very happy when it was a habit; this time you are forced to see it. But does it prevent one, really, from Working?

Bill: Well, that's what I—I asked him that, you know? It was—I answered him with a question.

Mr. Nyland: Yah.

Bill: Kind of in the direction of like, how much could they— how much could this really bother him and stop him from Working, if it was something that he was always unconscious to before then?

Mr. Nyland: Yah, he even may be pleased to see more of himself. It depends on his attitude. If he really likes to know himself, he would be interested in any kind of a knowledge, even if the knowledge is not very agreeable.

Bill: He was interested in change, though.

Mr. Nyland: Yah, but change in what direction?

Bill: To get rid of the things that stop him from Working. That was the way I understood it.

Mr. Nyland: That is all right. If that's what stops him from Working, when he wants to change that, his desire for Work is to eliminate that what is the obstacle. And in that kind of an attempt, he dilutes himself because then you Work for an ulterior motive. Work should only be in order to become Conscious; because why would he want to get rid of certain things which might be very useful for him?

Only because he doesn't like them. But if he doesn't like them, they might cause a great deal of friction which, if he could use it, would be very beneficial. Of course, it's strange to say, "I want to eliminate all suffering because I don't like it." And suffering may be exactly the kind of thing that I need in order to develop. Work is not meant to make it easy for one. And then of course, in observing oneself and becoming more acquainted with yourself, you see many **tendencies** that you always have covered up. I think a part of the reason for wanting to Work is to find the truth about yourself.

M1752

That what takes place as a whole on the Earth, and has taken place in history, is an exact replica of what takes place within oneself. It is these different kinds of conditions which are promoted by one's feelings and by one's mind which are in conflict with each other, and which are constantly in each other's way. And where there is this kind of a fight that goes on sometimes between the feeling and the mind, and sometimes within the feeling itself, and within the mind itself, there is constantly in a man the striving for that what he wishes to become, and the result of that what he knows he is on Earth, and which keeps him here. Or rather, which indicates to him constantly that that what he has to do on Earth is so important that he has a right to forget every possibility for further growth. And that the constant struggle within oneself as civil war causes constantly destruction within oneself, so that when one has built up something that is worthwhile, some moment of unconsciousness and ignorance and stupidity is sufficient to wipe it off and to make, as it were, the slate clean again so that one would have to start all over.

How much one wastes during the day of certain energies which could have been used for different purposes, but in using them for purposes of such superficial nature they take away, because of their existence in the presence of the little bit that is right, even that what is right; and one has to start again and again in one's life. Time and time again, over and over. And it looks as if one Works and tries to walk up a mountain and constantly slides back. And that if the desire to want to continue to climb and climb again, because one has patience, is only because one can constantly look towards the top of the mountain, hoping that that as an aim actually will be reached sometime.

The realization of what is in the way, and what are called these 'impulses', they are, within a person, exactly that what prevents one from growing up. The emphasis on much of that is on honesty, and of course on seriousness, but also on simplicity. And that one is, for oneself, whatever one is and that one has no right to take anything from anyone, not even under any kind of a pretense. And that it is necessary to see how far one's honesty can extend, and that really nothing that is slightly dishonest should be allowed to pass.

The Conscience of a man when he grows, when he finally starts to develop, and that the first steps are taken to educate his conscience in the right way, the way he then has to be careful that what he holds on to is precious, and that no word that happens to come just by accident out of his mouth should be uttered in the presence of that what is Holy.

One must know from the very beginning that the aim of Work is not only a high aim, but it is an aim for the increased possibility of becoming more sensitive. The more sensitive a man can become, the more there will be written on his Conscience. If he can find the simplicity in his day; if, at the end of the day, he can analyze the different motivations which have caused him to do what he did and would be able to classify such motivations into certain groupings, so that then he could recognize them by name as something that belongs to him and which makes up his personality, that he should look for the greatest common denominator of that what is the cause of his behavior; and the motivations then coming from either his mind or his feeling, that he will be able to trace it. And then if he could at such a time, could become Impartial to this whole personality behaving the way it is, that then he would have a chance to overcome all **tendencies** which are acquired and which can be sloughed off in time by constant effort, and sometimes Intentional Suffering.

What one thinks about at the time of Gurdjieff, when Gurdjieff has lived and is still alive, that one wishes that sometimes during the day he could talk to you. And it would really be marvelous if one could allow oneself to be that quiet because he will not come unless you are quiet. But that there is this possibility for a person who wishes to live, that his sensitivity will enable him to make contact with that what still exists and is willing to help, and to tell at any time when needed, either direct or indirectly, to help to wake up that what a person should wake up

with, or be Awake with. That that influence of Gurdjieff when understood correctly, will help you to maintain your 'I', provided you wish this 'I' to exist in accordance with your understanding of the teaching of Gurdjieff. The question of Objectivity, the question of permanency, the question of purity, the question of simplicity, the question of honesty, but above all, the question of Impartiality. No one who is still partial to his own life will ever be allowed to go to His Endlessness. One loses oneself in becoming Impartial. One finds oneself in becoming Simultaneous in a moment.

To Gurdjieff.

M1904

A motivation should make a fire. The fire can be small when my motivation is not sufficiently understood; or when I know what I am, that I think it is not so bad as I sometimes might think, and I may even go up and down a little bit in that kind of a motivation. But it never should die out. And that even when it is a pilot light, at times I want to light it up a little more so that it can give off heat or light. But you see, if I let it depend too much on certain things from the outside, and then I can for a little while agree with it, it is not as yet sufficiently part of me. And then I must really be quite honest and admit that my motivation is still too superficial to sustain myself.

I think the solution is: why do I not have the motivation? And I think it can be explained quite easily if I look at myself in a subjective way and consider myself for what I am, and the opinion I have of myself, and the opinion other people have of me, and the way I can relate to them; or the way I can behave; or can tell, or hold forth, or argue, or do this or that, or the way I look, or the way I can convince, or the way I can make things, or the pride that I can have in my ability - and all the different things that belong very much to ordinary life, but really don't cut very much ice when I'm considering the possibility of further growth, and you might say, the making of a Soul. Sometimes it is that I'm not entirety clear of what is involved in Work, and that then when I Work, I do it because it has been told or it looks good, or I have a feeling or perhaps even

presentiment of some kind that it is right, I ought to, although I cannot define it. I think it's necessary to become much clearer about that. And the clarity has to come from an honest consideration of oneself.

The reason why Gurdjieff talks very often in *All and Everything* about conceit, about self-love, about what he classifies as vices, of certain things that are **tendencies** which perhaps you know - you might have read it - is after the Five Rules of Objective Morality have been discussed, then he talks about several - I believe there are seven mentioned - of certain characteristics which really make a person a Hasnamuss, which are very much applicable to ordinary people in ordinary life, how they are. One, for instance, is to enjoy the suffering of someone else. There is quite definitely meanness in many of us, and it is based on a form of self-love, or an adjustment you have made that you think you're better than someone else.

All of that I think has to be considered in a motivation for Work. And unless one can become free from oneself, as the Bible says, 'to lose yourself,' it's impossible to go through the eye of a needle. And I cannot find new life, unless I know that the old life is not worth a damn. But as long as I want to hold on to something that is useful to me, and I don't want to make the jump, you might say, in the dark sometimes, or that I don't have enough wish for adventure, of course I will get stuck, and I will not let loose certain things unless there's something definite that I can put in its place. In that case it is necessary to Work more, regardless of the motivation, to simply say, "I have to Work,"; and this can be a mental question in which I simply say, "I've got to do it," in order to find out what can be the substitute when I lose some of the things that I now enjoy, or even I say, in my unconscious state, I could not live without.

M2351 first part

As a group we are dependent on each other. We are dependent on the creation of an atmosphere sometimes. It was right, Peter explained that, I think, in the beginning on Tuesday. The group can function at a certain time at a Fa state of development of the group as a whole for the development of each member, because then in the creation of that wish for an understanding which is reciprocated by

others, something of an outside force happens to come which enables you at that moment to come to clarity in the Sol, La, Si of your development regarding a particular aspect of Work. And this is really what I mean. The simpler we can make it the better it will be. You have to learn more and more about your own **tendencies**, to see where they are and where they come from, what your motivations are, what compels you to think and to feel and to do whatever you happen to be engaged in.

It does not matter where it comes from as a motivation and all that. It has to be seen first. If you wish to counteract **tendencies** and expressions, if you see where they come from regardless of a description even of source and certainly not necessarily having a judgement about it, simply accepting the fact of yourself being what you are. You are not going to be able to fight against it in a direct manner. If you meet any kind of a **tendency** with a wish to change it into something else, you can be successful in suppressing the first **tendency** in the way it is expressed, but you will produce something of an equal nature of the level of unconsciousness within yourself, and many times it could be considered another kind of a psychological ill which then happens to take place in the place of that what you have so-called overcome, but you have not killed it.

Each **tendency**, characteristic of a person, one is identified with. It is all the time that certain amounts of energies go in that direction of your own behavior forms, and in that way you consider that what is the expression like a plant which is then growing up in a soil, which is because of your identification with the soil, is not loose anymore. It is crystallized. You might say it is like a hard soil in which this habit or this expression happens to appear; and constantly looking at it as if you have to fight it, you continue with considering that kind of an expression as belonging to you, and having to fight it, you become identified with that kind of a condition; and you may never solve it. You may break it off, but it will grow up again because the roots are still there.

Work on oneself is a different kind of a method. It is something that affects a person indirectly, not direct. It first kills identification. That is why it's so important that we talk about Impartiality. By Impartiality I make that kind of a plant, the way I see it, as a plant of a characteristic of myself. I see that because of that, I am less and less identified with the plant itself. I don't even want to describe it. I will accept that it exists, but I want to see it in total, the way it is and has grown up. I

want to see it with the roots. And I do not want to have any judgement about what is right or wrong about it. In the acceptance of it, when I say I become Impartial to it, then I, as it were, I loosen the soil up because there is less and less of that identification which makes that soil crystallized. I dissolve the crystallization of the soil.

That is inherent in the concept of Impartiality. It is not that I lose interest, but I do not give my attention to it in the same way as I do unconsciously. And because of that, I become free from that what is, in accepting that what is, for whatever it is. Then when I wish to fight it and remove it, I simply go there and take it out of the soil, roots and all because it's not held by me anymore, since I'm free from it. That is inherent in the idea of Impartiality. I am free. It does not mean that I do not accept the existence of it, but I can then do something about it. In an indirect way, I can remove it.

And at the same time if I feel that the expression, by means of this kind of a habit, or thought, or that expression is needed for my growth, which it might be because any kind of an expression that I follow, may create within me a friction which can remind me of Work. I have a choice in saying "Yes I will remove it," or "No I will not remove it, but I leave it." Then I have towards myself an entirely different attitude, because then I wish to use whatever there is available for me, provided I put it in the right place and continue to live with it without identifying myself with it; and then the question of 'yes and no' can be answered either way dependent entirely on that what I wish to accomplish in the creation sometimes of the continuation of friction for myself.

But first the freedom, then I can do as I like. I cannot do as I like until I am free. I cannot become Conscious unless I become first de-identified, Impartial. I can only at a certain time see what is, and in full acceptance of that, I must understand what has caused this particular habit, this particular expression to be what it was in its roots.

Just for a moment now, see what is meant by that. As root and as fruit of that kind of a plant which is the expression of my own idiosyncrasy, I see now the totality of growth; and in the totality of that what now exists as an entity, I see that from the beginning until the very end; from the beginning of the seed as entering me, taking hold of me, using me as soil and growing up to become a fruit of

expression in the form of behavior, of any kind of a behavior form. This means over the time length of the growing-up of that kind of condition, I now take and have a chance to take that away. That is Simultaneity. In that, I take completely that what is now full-grown in its totality, and in one unit I take the plant out, root and branches and fruit. If you want to think about that, how this Simultaneity is introduced, it is the understanding of the totality of myself as I am, seeing that what has grown-up and what has become my personality; and when the personality now presents itself in the way it is expressing; if I can see that what I am totally historically in time, Simultaneity will help me to take myself as a whole and then, as it were, telescoping my life into one point of the existence of the Moment in which then, that what I am is being observed by an Objective faculty.

I just want to mention that, because it is not only a question of Impartiality. It is the beginning of a loosening up process, but that what is really taking place is Simultaneous with that what is now existing, putting it to death by removing it and then creating the soil in which new seed can be planted.

When Robert last night mentioned having to do with the conditions of the personality, that was that kind of a concept; to see what I am and you might say not necessarily fighting, but becoming engaged in the fact of my existence as it has grown up. And when I start to understand what is really the cause of that existence of myself as a personality, then I pay attention to it because I will be enabled to understand why my personality happens to be the way it is, and for that I need the freedom of Observation and the understanding of the growth of time within me. What happens? I reduce my personality to a totality of a point centered in the point of gravity of myself which I call Magnetic Center, and it is that realization of the condition of my Life which then as Life is recognized and will not admit any longer the form in which it happens to be. Then I lose my personality, but I gain the influence and the existence and the knowledge of my Life existing in the reality.

This little explanation has to do with the discussion with Judith last night. The question of fighting ones personality traits can help within an unconscious way to substitute certain things for it, but you will not solve the problem. The problem is first freedom regardless of wherever the causes are for the different expressions of oneself, but when freedom is there, you have a choice; to take that what is soil and which has been left there for further growth, to replant that what was there, and

becoming Conscious about that, or to introduce something that is entirely different from the standpoint of a different level of life. That is a level of Being which one then, in the sense of Belcultasi understands as that what is the reality, sane logic; that what in sane logic is understood as logicality which is not influenced by any feeling. That is sanity. That is pure intellect. That is the existence of Soul values.

The more one Works, the more one understands, the closer one gets to the possibility of understanding what is reality. The more then, one understands such reality, the more there is a chance of introducing it at certain times within this lifetime, within this body; but then making the body that what I have always called the servant to the other two, the emotional and the intellectual. Ultimately that what can be given up as an emotional approach, when it has served as a bridge for reaching a development of the Soul that the continuation of one's life becomes dependent on the existence of a Soul; and that the other two then, having served in their particular way, can die and the Soul can remain in Infinity It is not always that way. It is not entirely true. From our standpoint, it looks as if the Soul is infinite. From the standpoint of the Soul itself it is not infinite.

It is also temporary because it is only the entry into a new realm about which we know very little. The realm of Cosmic Consciousness. Only when the Soul is free can one visit such a realm. And then information should be used for the existence there, not for giving an impression on this Earth of how Heaven looks or what it is like. The question of living hereafter is only solved by living hereafter, not at the present time. At the present time, we need an inspiration to wish for a life hereafter. This is the beginning of sane logic, wish to become free from all entanglements of that what keeps one in bondage. That we learn by constantly trying to apply simplicity of Work.

M2351 second part

It is gradually that one finds out more and more about oneself, and of course, one uncovers certain characteristics which you don't like, for which you have a certain judgment. The greatest difficulty, is first to wish to continue to uncover such things. As Gurdjieff said in the warning, even if it makes you lose your appetite so that you are willing to face the totality of oneself. The study of the

Earth is not only where we live when the sun is up, it is also on the other side when it is in the dark. That what we are as a personality is expressed in a variety of different ways, and in different conditions in which we happen to be, and in different states which cause such expression.

And many times we are not familiar with the conditions as they are, because we have not paid attention to them, or we already shy away from them as soon as we see a little bit of a psychological hurt. And it is that kind of attention that one should pay first to the acquisition of knowledge or the accumulation of further data about oneself in describing that what one is, simply putting it down as simple facts which you observe. You go after the study about yourself in a scientific way. When you are a scientist you have to look at that what you are doing in the forms of experimentation with a completely open mind and unprejudiced. You have to see what actually is taking place in accordance with registration on the thermometer or pressure gauge, or whatever is the solidity of a substance or the liquidity of a liquid. It doesn't matter, one notes it down as simply symptoms, properties of that what is being observed. In that way you are that kind of a chemist using yourself as something that is being Observed by you, and the telescope is necessary to have sufficient distance between that what you are and that where the Observation takes place, in order not to be affected, by the condition of yourself which immediately would get hot under the collar if it gets a little bit too close to something that does you pain.

So one has to have a distance between that what is an Observer and that what is being observed. And so that you can then talk scientifically without being affected, I would almost say, by the condition of yourself, lets say, like the smell, or that what indicates what is a property of that what is being observed. Also that is connected with whatever interpretation you have had before and the association you had with it. And the difficulty in becoming scientifically Objective regarding oneself, is to undo all kind of notions one has had about oneself, first by thinking of oneself and also by what other people have said and whatever has been created as a result of education or experience.

It is not such a long process and I don't think it is so difficult. I think in order to make it more Objective for one; it is very good to give it a description on paper. I am this, and that. I have these likes, I have these dislikes. I have these antagonisms and these kind of sympathies. I am this and that kind of a person. And

here I am, and there I stand, and I want to look at myself, so help me God. This attitude I think is very useful and every once and awhile at the end of the day you consider yourself. You go within your own inner chamber and you say, “Now I close the door. I don’t want anyone else to influence me, I don’t want any kind of a criticism from others. If it is there, I will now scrutinize it myself. I will come to a conclusion of truth.

Keep on doing that without wishing to change it yet. Simply keep on accepting what you are, and then after some time you will be able to select out of that what you are what you think is still permissible, and other little bits of traits of very many times very small, of a certain **tendency** or an indication say, “Now that really doesn’t belong. Then if you have that kind of a list of certain things that you want to go against, then you select for a day that particular **tendency** to see when it happens - how you can then Observe it. And then when it actually happens and you know it belongs to you, you have to Accept that as something that is your property. When it is your property, you can become free from it when you wish to give it away. You imagine yourself existing without the property. You will see what you have done and have been doing.

You recognize it as that belonging to that kind of a **tendency**. And you say, “How would it have been if I had not been that?” And it’s perfectly legitimate to look at it that way, how you might have been. Then you become experimental, say, “Now I will change conditions and I will make an intentional effort not to be that.” All of this is still partly unconscious. But the fact first, that it is me, that I accept myself, that becomes already a little Objective because they have no associations and no rationalizations. I’m not justifying it, I simply accept it. But when I begin to study myself, I become quite scientifically unconscious. At the same time I get more and more information about myself, and the objections I have when I want to introduce something that’s a little different, and why I cannot really do it. These are the little attempts you must make in conditions which are most conducive and you have to be sometimes quite clever, and sometimes you have to use common sense.

That is the study of yourself. I say it is not difficult. Sometimes it is time consuming. Sometimes it will evade you because it is a little slippery. It goes away when you want to touch it and you don’t want to really face it. And it does require on your part a very definite wish to find out for sure and for the good of yourself,

and for once and for all - use that phrase, “Once and for all I want to find out what I am.”

You see these are good things. It really means that one becomes quite honest with oneself—to go within your inner, inner chamber, to go within the presence of God, not necessarily religiously expressed, but to come to talk with yourself within, when you are quiet, when the affairs of ordinary life don’t have to disturb you, or when there are people around who are not going to affect you and can leave you alone. When you feel that there is that kind of possibility of silence that is not going to be disturbed by a telephone, or your own thoughts, or things happening outside of you. What is it really that you wish to do? In a case like that when you sit and, you might say, you start to meditate, and you relax as much as you can and don’t want to spend too much energy for your ordinary maintenance, and you keep on breathing in a very simple way without changing it, but rhythmically, you establish within yourself physically a poised state.

An equilibrium doesn’t require very much to maintain it, but it is maintained. And more and more the different energies that are available from your feeling and from your mind start to accumulate and become available to you, and you allow them then in this form of relaxation to take their own flow. You do not wish to direct them. You just let them be as they are with the associations. Every once in a while you look at your mind and you see where are the thoughts now, and what are they thinking about. And you become interested in how the thought happened to come there now, and it wasn’t there before. And what triggered it off. So you have a little more of a study of the associative values of your mind, how one thing reminds you of something else.

If you see that it is dependent on your sense organs, try to eliminate as much as you can. Close your eyes and close your ears so that you don’t hear noises. As far as touch is concerned and smell is concerned, you don’t have to worry too much about it. But you can reduce yourself to, as it were, to a lump of flesh, just existing and breathing, nothing else but a little lung taking care of the air and your heart taking care of the blood circulation, and your nervous system not really existing because it isn’t functioning sufficiently. It is not impressed enough. In that kind of state, you come to a conclusion regarding yourself also existing, and being a human being with different attributes, different characteristics, different things you know about yourself.

Also you know that at that time there are potentialities which are not as yet developed. And you also know that if it were possible to make contact with different forms of Life in which you can believe as existing, that then you, as it were, pray for the possibility of being influenced in that kind of a state to help to direct your thoughts because then the second process starts. It is deliberately wishing to think certain things out, not to get stuck when you want to give up, not to allow the line of least resistance to simply disappear in Infinity. You just continue to hold on to it. You try to see where actually the thoughts came from originally. You might even go as far as your own knowledge of yourself, of what you were and how certain things were introduced already at an early age and has produced within you a certain habit. It is alright to think about it. It's not psychology of a particular kind. It's to start to define them, only to notice them as a **tendency** and characteristic of yourself and to be very quiet about that. It is a communion.

It is a state in which one can become very sensitive, very simple, not wishing to have anything else enter, but just be quiet within yourself and let then things take place. It is as if at such a time you want to eliminate all the different influences within yourself, processes which are already there and have partly been started, thoughts which are there and of course start and still are functioning, conditions of your feelings. You do not feed them as much as you are able. It is not always easy to eliminate thoughts of worry or anger or justification processes. But you drain, you keep on draining. That is what I meant by the draining, first the physical, but also the draining out of the thoughts and draining out of your feelings to become more and more like a lump of flesh. At that time you can be influenced by other forces entering. See what happens — what comes to your mind.

There has to be an openness of a wish to expand, a wish to understand yourself as Life, and others around you. That becomes legitimate, to think of other influences as represented by other persons. What they are doing to you, to what extent you are bound to them, of what you have done and what they are doing for you, with you. Your own prayer regarding God, wishing to affect you and to put you in a good state so that you can digest what is being given. And as I say to sit for fifteen minutes or half an hour. No more than that. Do not extend it too far because your thoughts will be dictated a great deal by the way you start to (shift), or the way you have to resit, or a little pain in your leg, and you have to change

your body because it becomes a little complicated. You cannot continue for too long.

You ought to, after sometime, to extend it if you have the time for at least an hour, but don't do it in the beginning. Start with five minutes and the next day make it a little longer if you can. Give this kind of attention to your own personality. Acknowledge the existence of it and accept it for whatever it is, and don't criticize it, but at the same time something is introduced into you with a wish for further growth. When that desire for growth is there, you can get up and you can talk to yourself then and say, "Yes it is my obligation, but, it is also my wish. God and I agree on that point. He wishes me to live. I am willing to live. I wish in my living to see God so that he can recognize my wish to live."

I say what for? Again I don't know, because I say all I know, I am a man on this Earth, I want to grow, I want to Wake up as one says. How will I Wake up? By becoming more and more acquainted with what I am in reality, that what is. Then seeing that what is as potentiality to become. These are thoughts as you walk. For another five minutes in that way you commune through the air, through ether, through magnetic fields, though spiritual communities with the existence of the totality of Life entering into you, coming from you towards the outside world, towards space wherever, coming back again, again and again, as if when you walk and you breathe you use that as an instrument for your body to receive information, energies — things that are of use to you, are nourishing, digestible, taking them within, making within yourself a certain pressure as like in a piston something is compressed. At the point of compression your own spark of initiative will fire it. In the wish then to grow up, you simply pronounce the sacred word for yourself like (A.R.O.U. = Aieioiuoa ?), Om, if you wish, like the word God sometimes is meant. Sometimes you say 'I'.

Come to yourself that way at times. Again to repeat what I said in the beginning, it is a language I talk. It does not mean that I think you ought to learn that language. I think you ought to learn principals of language. You should learn roots of language, not the words. The word is only the expression. The root is your essentiality. The root of a language is the concept which is expressed by a word. The more you can be free from the word, the more chance there is to understand the concept itself. The more root there is, the more essential being. The more the beginning within a root can be centralized in that what used to be the seed from

which it came, the more you can see that what is the beginning, the more you will see the end. And in recognizing both, you will see the totality of Life of yourself from conception to the death of your body, but that what is Life remaining eternal.

M2403

Elaine: Last week Shelley asked a question about **tendencies** and there wasn't time, but I wanted to go on with it at that time. I've been attempting from time to time since you have been talking about Participation to try to see could I start to understand what it would be to Work in that way. And it occurred to me that - - -

Mr. Nyland: To Work in that way?

Elaine: Yes. To learn to Work in that way you've been talking about. Or at least to attempt to understand it (- - -). And it occurred to me that there were **tendencies** in my life that, over a period of time, since I have been Working, that have become clearer and clearer, that really are **tendencies** of mine and, although I don't (- - -) to do with it, I thought that might be a place to start.

Mr. Nyland: No, I wouldn't. Why? Because you don't know what to do with them.

Elaine: No, but because in the ordinary sense I have gone as far as I could go with seeing and understanding these tendencies.

Mr. Nyland: Oh, but it is not only **tendencies**, just ordinary life. There may be a manifestation as a result of a **tendency**; but I don't bother much about the **tendencies** when I become Observant of the manifestation. Don't make it complicated.

When I say I want to be present to myself, Observation which takes place as a result of 'I' existing, this 'I' wishes to participate in my daily life. The 'I' is not interested in **tendencies** at that time. It is only interested in how I behave, what is the manifestation of my body, and it wishes to be present to that manifestation simply to be able to tell me that the manifestation, as expressed in a form, is sufficient for the condition of Life also existing. You have to look at this now from more of a general standpoint, because Participation means I remain in contact for a certain length of time, in which my behavior starts to describe something that I am.

It depends on my feeling, it depends on my thought, but in any event I behave in accordance with the level of my Being.

And now my 'I' wants to be present to it and asks me, at times I let it, "Are you using the energy which you have in the correct way so that you are responsible, if God would ask you, "What did you use it for?" that you can say, "I used it for such and such a good purpose." That is really all this whole question of Participation amounts to. It is to change oneself in behavior so that one becomes also, in appearance, a Conscious and Conscientious man.

So you see it has nothing to do with the **tendencies**. Those are just unconscious conditions in which, of course, I behave in accordance with my bringing up, or whatever are the characteristics of myself. An 'I' accepts that for whatever it is, and now wants to tell me that whatever there is, it is a right expression for Life which is also within me, all the time lit up from one standpoint only: the wish to have this Life become free from the form. So the form first has to become quite simple, otherwise there is too much attachment. It has to be also so obvious that it is transparent in taking on, I say now, the condition of Life, so that there is a relationship between the form and Life itself. Then there is a question in the expression of such Life in that kind of a form, is there anything of the form that influences the condition of my life?

With other words, how pure I am. So that introduces truth. So Participation has really a little world of its own and the consideration is only to be present to me like I guide a little child where it wants to walk, but it walks, still it is not very steady on its feet, and at times it needs a little helping hand, and so I push it a little so as to give it steadiness, and then it walks again and again. That's what the 'I' does. The 'I' is a constant reminder that you are a child of God and that He wishes Life, which has been given to you as a child, to develop in such a way that He is willing to receive back the Life that He has given.

You understand Life is a treasure? It is given to a person for a very definite purpose, and it has to be treated tenderly and with understanding, and the possibility of making this Life, when finally it can leave this physical body, that it then is not soiled. It can be washed out. It can be laundered. Life itself does not have to remain dirty even if we dirty it a little bit. But I would like to make it as clean as possible when I meet God so that He doesn't have any objection to the way I have lived. That is really Participation.

You see that?

Elaine: Yes.

Mr. Nyland: You make it too complicated with the **tendencies**. The 'I' is not a philosopher.

M2475

Donna Steiger: You told me awhile ago that I must fight the **tendencies** in myself that I see as unbecoming. And I wonder if you meant by that, that by not allowing these **tendencies** at times when I actually have that choice, I will be more in contact with my wish to Work?

Mr. Nyland: Well, I think if you connected with the wish to Work it can be useful. One can associate any kind of experience with the wish to Work. So even if I change my particular habits, or **tendency** into another one, I can always remember that I ought to Work. While I do it, or even when I finish doing it, or before I start. So you see it can be used as an impetus, or as a reminder. But that is not the problem.

The problem was to get knowledge of yourself in all departments of yourself: Day and Night. I mean by that, in a light condition, and in a darkness condition so that you won't overlook the totality of all the characteristics which make up your character. Because many times in ordinary life we don't see, we almost, I would say, don't want to see half of it. We eliminate, we don't want to speak about it. We just negate them, as it were, they still remain in existence, but, as it were, they don't come out. At the same time, they belong to me and I have to learn, learn the meaning of Acceptance. And that what I am, I am. Totally. It is not that I can even be selective about it. So the whole problem was: See everything. Become acquainted. Investigate all things and then keep that what is good.

Donna: All right.

Mr. Nyland: But in order to find out what is good for the purpose of growth you have to find out also what is not good. So that then in time it can be eliminated. The process of critical analyses, begins with an Impartiality which means that I have to accept everything without questioning anything that pertains to me. Whatever I do, think, feel, in all kinds of directions. Whatever I have become as a personality in all forms of my own behavior. All of that I want to see, as it were, like a parade passing in front of me. I see myself marching. I see my different habits behaving in a certain way. I see the different thoughts that come up in my mind. And I say, "Oh, Yes," I know them, and some I don't even know. I don't even know, how sometimes I feel, until I start to think about it. And then try to analyze even the feeling.

I don't want to do too much of it. But I certainly would like to get a taste: To find out what are the enemies of my character. When I once know it, that is when I have become sufficiently Impartial to it to accept the fact: This is me. And time and time again, when I see expressions in any kind of a form of behavior; behavior physically; behavior emotionally; behavior intellectually; that make up the totality of my behavior forms. When I have finally come to the conclusion that I have investigated all the different ways by which I express myself, then I can take a good look at that what I really am. Because there is no further question later on in thinking or feeling about it that I'm going to change my mind, because this time as a result of Work I have, I call it, Absolute Knowledge of myself. I have a truthful knowledge which is further not to be questioned anymore, and which cannot be interfered with. The reason for Awareness means it is not a thought process where my feeling can interfere. An Awareness process is by itself. It cannot even be touched. Nothing can be allowed in it. And it cannot be dirtied. But when I get through with it, and I have really a good idea of what I am in that kind of reality, call it that reality of oneself. then I have a chance to make selections.

And then I become critical, first Impartial, afterwards critical. I then consider myself with all the **tendencies** I have. And I compare that with a certain ideal that I believe a Conscious and Conscientious person should be. That I make up for myself because it probably is different than the concept between different people. But in relation to what I wish and what I think I know about, and what I hope to become, I can more or less describe certain properties of that kind of an ideal state. It is not a right description of what is an Individuality, but it is quite different from that what I am as a person. Because I know many times, even in ordinary life, how

I feel. And I say these questions of laziness, the questions of hypocrisy, the questions of vanity, of all the different vices, and Gurdjieff mentions them here and there. They are important for me to see to what extent I also fall into the same kind of a trap. And then I begin gradually with changing them.

At the same time I want to continue with remaining Aware so that then when I make a change, that that change becomes permanent. This is the whole problem. If I change in ordinary life, I can perhaps substitute something for one **tendency** or another, but I will always revert to that what is more natural to me, and even if I say I don't want to do it; you know how difficult it is to break, for instance a habit of smoking, or saying certain words in a certain way, or a certain tonality, or the repetition of old jokes. And all the different habitual forms for which you have been brought up, and with which I'm sometimes very happy because they have saved me energy, and enabled me to do certain things in the shortest way possible.

Whatever it is that I have as certain habits, it is very difficult to change them into something else. And my ordinary life, quite definitely I want to change in such a way that either they don't exist or that they become meaningful in relation to an Aim I have in mind. And so this critical period implies that I remain Awake because only in the Awakened state, that what is permissible to stay there in that state of enlightenment, will be permanent for me. All other things will disappear. I die many times when I am Awake to that what is my unconsciousness. You understand what I mean?

Donna: Yeah, but Mr. Nyland - - - But I'm not strong enough to do that and then - - -

Mr. Nyland: No! You do it a little bit. Little by little. Little by little. You don't build a house and put a roof on it already without having the walls. And the walls are made of little pieces of brick or clay. Start just small things; ABC. Those are the letters. And then the Words. And then the Sentences. And then the Syntax. And then the meaning of a long sentence. And then the meaning of in-between the lines. All of that takes time. And don't be impatient. But the main thing is get started. Don't wait and consider too long. Mullah Nassr Eddin says' "Don't sit too long at a place you're not supposed to sit." All right?

Donna: Yeah. Thank You.

Mr. Nyland: And if you need inspiration read *All and Everything*. That book was not written overnight either. And that what we have is the Fourth Edition. Of all the different changes that Gurdjieff has made, as he went along in writing it, and he didn't hesitate to throw a great deal out because it was not in conformity to what he felt the book should be.

There's a lovely description in the *Third Series* about them. How at a certain time he felt tremendously lonesome, and he did not really know which way to go, and that he had written a great deal, and it was not satisfactory. Then he finally had to come to the conclusion that he would have to start again, otherwise he would have missed his Aim. Gurdjieff was critical about all the different things that he had done, and looking at them in retrospect he didn't hesitate to say that at certain times they were not right as yet. But perhaps he could do better. The *Warning* of the book has been rewritten at least seven times that I know about. That is almost the fussiness of a man who wants to become Conscious and Conscientious. He cannot take certain things simply because they happen to be. They have to made and created, and even then it is not always true that that what is created will answer the purpose for which originally it was destined.

So don't give up. Just keep going. As I said to Elaine it doesn't matter, keep on Working. The solution is in Work. And one will find it. The solution starts at the Do Re Mi. Therefore the solution is within me. Wishing to understand that what I call the chaos of my feelings, and expressing gradually such feelings in emotional states, and then selecting out of the totality of emotions one fundamental Wish; to cross from Mi to Sol. That is the meaning of Fa. All right, Donna?

Donna: Yes Mr. Nyland.

Mr. Nyland: Come help me.

M2492

Joe: I've had this question for some time, over a year I believe, and I don't know if it really fits, but I'll ask. I wondered if trying to strive to bring a quality, to increase the quality of what I do in ordinary life, for instance my job, just what I do

as a job, trying to do it better, whenever I can, and trying to bring more quality to what I do ordinarily, if that would also bring quality to those periods when I try to Work on myself. Or is it something I shouldn't consider?

Mr. Nyland: No, no. It has a perfectly good reason to exist and there is a very definite influence. There are three results of these kind of attempts that you want to do something well. The first result obviously is for the unconscious existence of yourself on Earth, that that what is a good product, actually you can be proud of, and also it can be admired by other people. It's a very good result. The second reason is that, when I do this and I do this in my ordinary work, I already learn - because of the wish to put all things together, of the three centers of myself - that what sometimes might object to that, and I learn to make them - all three - work for a common aim. All of that is still unconscious, but it gives a certain indication to myself what is meant by discipline, what is meant by authority, what is meant by the possibility of one or the other, or the third being more advanced than the other two, and then taking the upper hand and giving that as a responsibility which it requires in order to do the job right. So, it has a good result like that for me in an unconscious sense.

Now, that what actually is the real reason for doing that, is that in this particular process I learn to understand **tendencies** on the part of any one of my three centers. And I say, they may still be unconscious but there will be a time they will be Conscious, every one of the three. And I would like, in that unconscious state, to have a Conscience which will allow the three of them, as it were, to live together in unity. So, the aim is then to reach a certain state for the three of them, and this time hoping that in a full grown condition they are represented more by the actual bodies and not any longer by just a couple of centers. That then in that state there is a possibility of reaching a form of unity which I cannot have now.

If there is a Consciousness and a Conscience, and if they learn how to work together, it's quite a different state from what I am at the present time, because very seldom that I really agree with that what I feel, intellectually. And although I do it every once in awhile and I make an attempt, It does not come natural. And I doubt very much if it ever will become natural, but it can become Great Natural in accordance with spiritual laws, which then start to govern that what is a full grown Consciousness in the form of a Soul, and the full grown Kesdjanian in the form of that what is now an Emotional attempt. And that then, my physical body will take

on the proper place in relation to those other two and will become a servant to execute the will of the other two, which are united in one endeavor for the benefit of the totality of myself as being man. So you see it has an enormous advantage. But as soon as I start to think about it in my ordinary dally life, and I start to fantasy that now already I should have a full grown Emotional, and a full grown Intellectual body, of course I'm completely off.

So, don't start mixing it. What you ask me - if it had any reason - I say yes, definitely. But when you're busy with your ordinary work continue doing it as well as you can; every once in awhile looking back on it, you will see that you have acquired dexterity and that kind of dexterity will serve you, will be used in good stead later on, in many attempts you have to make regarding Work on yourself. Because many times later on, when one actually starts to find out what one is in that kind of reality of the acceptance is sometimes very difficult to take because there are the **tendencies** which have to be accepted, there is very definitely a wish, and there is still something of the mind which tries to get away with it without having to do real Work. And, therefore, for the real formation of a Soul it is necessary to be able to get free from all such considerations. And I learn to get rid of them, or at least to be free from them already when I am young, as it were, in unconsciousness. You see that, Joe?

Joe: Yes. It's just a question of balance though.

Mr. Nyland: Now the question of how does it enter, you see? That's why I say concentrate on your dally work whatever you are doing, do it well, that's it. The results of that will be noticed afterwards. Don't look for them now because you will start mixing it up. I say, don't mix it. I'm giving you the three results as they will take place but not as a result of all of the three existing at the time. They don't. The concentration of the three centers of wanting to do a job well requires so much energy that there is no possibility really at any one time to have an independent 'I' actually observing all the different movements of yourself, and even being present to that. The whole idea of working together with three centers is somehow or other that you like it and yet at the end of it, when you've done it, you are happy, and you're identified. You remain identified with it, that's why I say, don't mix it up. At the same time it can have a very good influence, ultimately.

Joe: Yes.

Mr. Nyland: Okay?

Joe: Okay.

Mr. Nyland: Yah. You see, I Work after I have settled all the theoretical questions of why I should Work. And then I Work without really paying any attention to what I want to accomplish, than only I want to be Awake. And the sole question of my wishing to be Awake is concentrated in the formation of 'I' existing then, and becoming for me a guide. But I don't want to define that any further because it is like talking to people who are saying what Heaven looks like. It's idiotic. And why should I want to know it? I'm not living there. And to try to create it in a way as if it is Heaven is also idiotic. As soon as I am in the street and someone steps on my toe, I certainly am not in Heaven.

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How will we Work together? How will we make a group which is worthwhile? How will we make quality? Don't look at each other and count simply heads and give each other a number. Look at that what a person is totally as a human being with aspirations, with inspiration, with a wish really to become a Man, with a certain intensity, and no foolishness. And when a person is off the road, help him to come back. Make sure that you can help, and tell him, in a certain way without that kind of criticism; when you talk about another person your criticism belongs only to you. That is within your means. You have no right to criticize someone else because you don't know enough. You can help a person to be Impartial. You cannot help him to be critical about himself. That is his job. That is private. That is settled within your heart. That is settled between God and yourself. That is settled within; you don't talk about it to others.

You form your behavior to the best of your knowledge at that time. You want the knowledge which is real. You don't want the knowledge about which you wish to talk. Whatever you do, do it, but don't talk about it — not too much. In a group talk about results of your Work on yourself. The difficulties of an attempt, the creation of new conditions maybe in which you wanted to Work and to see if that

was successful. What you actually then did. If possible, what result you could reach. What actually was uncovered for you as a characteristic or a **tendency**, or a quality of yourself which perhaps, from the standpoint of verticality, was not right.

Don't talk too much about ordinary things that everybody else knows. I say it is a little bit of a private affair about your own characteristics. They are not generalized. They are you, each one of us as a type. To what extent you can be open about it, I do not know. You may have fear. You may have a desire to hide. You still may have a desire to say half the things that perhaps you should say. Maybe you have still desire of putting a little water in the wine or being a little hypocritical about it or, by implication, lying. Whatever the characteristics are, it's all right. We're all on that circle, I've said before, the Zodiac of our human behavior; and we're all equally away from the center because when we talk about Infinity, we don't talk about trifles.